

# ADAHOONILIGII

THE NAVAHO LANGUAGE MONTHLY

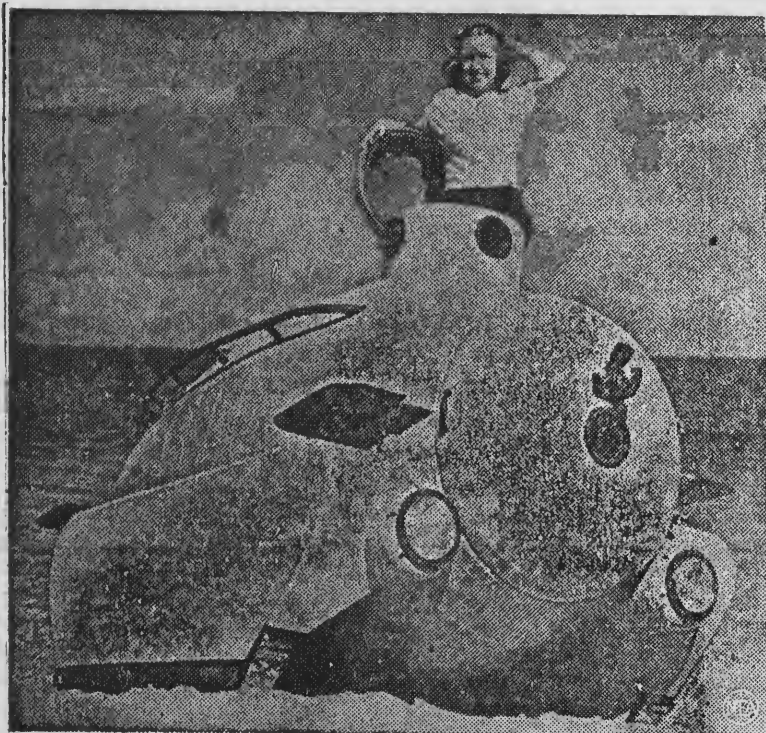
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## TSÉKO' HOOLYÉEGI NEENI BAA NA'ASDEE'

Ya'iishjáashchili wolyéego ndízidígíí naakigóo yootkáá'édáá' hahóoyá, neeni baa ni'dool-dah ha'níigo naghái Tó Naneesdizí nahós'a'gi Tséko' hoolyé 'ákwii. Diné 'akaf bístfée'ii danilíinii, 'índa Kiis'áanii, Góóhníinii da 'akaf bístfée'ii danilíinii béégashii dóo 'íí' bá yah 'ee'nilgo daane'é yaa naakaigo tági 'íí' 'íí'á. Díí neeni yíi'a'ígíí t'áá 'íiyisíí diné 'á' yaa 'á'ah silíí'. T'áá 'altso nízho'niigo dabiínáá'. 'Ahee danízáá'déé' diné 'á'ah silíí'. T'iists'óóz Ní-deeshgizh hoolyéédéé' da 'akaf bístfée'ii da ndahaaskai. 'Índa Bidáá' Ha'azt'i' hoolyééji Hajáád Yóó' 'ííkézi hoolyéédóo da Góóhníinii 'akaf bístfée'ii 'atah neeni yaa naaskai.



Díí kwii bikáá' dah jizjigo be'elyaaígíí tsinaa'eel tátt'ááh ndaakahígíí 'át'é. 'Azhá 'áts'íisí ndi doo deeghání góyaa tátt'ááh nádaáh jini. Tátt'áahdi 'adahoot'éhígíí da naal-tsoos yikáá' ndeinil. 'Áádéé' hááhádáahgo dó' ní' bikáá'góo ndzit'i jini. Díí shíí kót'éego bínináá'deet'áanii 'át'é.

Tsékooh léi' bidáa'gi nízho'niigo béégashii bighan 'á'yaa léi'gi béégashii ndaasgeed. Bilíí' ndeiltihii da 'íí' 'ahéé deidii'niigo yaa naaskai. Tsékooh góyaa 'éi' t'áá 'éé'go 'álíí' yee da 'alzhishii danéél'íí'. 'Áádóo t'áadoo le'é neeni danilíinii baa na'asdee'. Nílaáh t'áá'jii baa nináda'aldahii t'áá bíighahdi 'át'éego baa na'asdee'.

Jó díí k'ad baa na'asdee'ígíí bee baa ntsá-hákeesgo diné Naabeehó wolyéii kódaat'é t'áadoo le'é ndanit'a ndahalínii niidoo'áatgo t'áá yíneel'áq lá, kót'éego bee baa ntsáhákees. Diné 'a' Tsosie H. Brown t'áá 'íiyisíí yinaayáago 'a' yidzaai 'át'é díí neeni yíi'a'ígíí. Ba'ashii-ké yaa tiíh yíyí'eezhgo béégashii bighan nideiz'á. 'Aadóo béégashii, 'íí' da 'á'ah 'ada-yiilaago 'éi' ndaasgeed. 'Aadóo neeni danilíinii t'áá 'altso t'áá bí' 'á'kéé' neisnilgo nízho'niigo nihoníyá.

Díí k'ad kót'éego Naabeehó danilíinii t'éiyá yindaalnishgo 'a' dayiilaa. Doo Bilagáana yíyí'a'ii 'át'é da. 'Índa binda'azhnishii ndi Bilagáana t'áá'á'í ndi doo 'a' 'atah yinaash-nish da. Bikági yishtłizhii ha'níinii t'éiyá yinidaashnish. Bilagáana 'a' ndahaaskai ndi 'éi' t'áá dabiínáá'. 'Índa Naabeehó bisiláago yah 'ada'iiníihii danilínígíí nízho'niigo t'áá bí' ní'ihí'nilgo nízho'niigo yaa naaskai. Nízho'niigo

diné hasht'e díí'éego nihoníyá. Jó 'akon, 'éi' ndi t'áá bí' binaanish ndaat'í'gi doo bí' 'á'k'eh dahólóógóo nízho'niigo binaanish 'a' dayoolíí'. Binahíí' nízho'niigo ha'át'íi da doo 'adaaniíinii 'ádingo nihoníyá. 'Éi' baa 'ahééh 'íí' 'á'dó'.

Naabeehó binant'a'í béesh baqah dah naaz-nilí ha'nínígíí binant'a'í 'alqáji' dah sidáhígíí bíináá'. 'Áádóo Naabeehó binant'a'í náhás-t'éi sinil ha'nínígíí dó' díkwíí shíí dabiínáá'. Sam Gorman, Roger Davis, Arthur Lee, Amos Singer, Shóodii Biye' 'índa James Bicenti da dabiínáá'. Jó 'éi' náhást'éi sinil ha'nínígíí 'atah danilíí'. 'Índa béesh baqah dah naaz'ání danilíinii díkwíí shíí niheeskai 'áadi. Niheeskaii t'áá díkwíí dabiízhí'. Jó 'éi' Frank Goldtooth, Tom Lincoln 'índa Hastiin Tségiizhí Yázhí Biye' da 'a' daolyé, 'éi' ndahaaskai. 'a' shíí 'á'dó' ndahaaskai ndi doo t'áá 'altso dayééji' da kwii. 'Aadóo kojí' hastóí hóteelgo ts'ídá t'áá 'íiyisíí béédaho'díizinií 'a' niheeskai. Jó 'éi' Scott Preston, Lee Bradley, Chic Sandoval 'índa Tséyi'nií Sání da 'a' daolyé, 'áádóo kojí' díkwíí shíí hastóí dabiínáá'.

Sam Ahkeah dó' t'áadoo le'égóo diné yíí ch'idahaz'á béesh bíí'jii' yadaati'ígíí biyi'jii'. Díí yáti'ígíí díkwíí shíí bee bá hool'a'go nízho'niigo diné yich'íí' haadzíí'. James Bicenti wolyé diné naghái Tó Haach'íí' hoolyéédéé' di-

né binant'a'í niljigo 'éi' dó' t'áadoo le'égóo di-né yíí ch'idahaz'á. Béeso ha'a'ahdée' nihi-ch'íí' ch'ideet'á ha'nínéé da baa ndahazne'. Scott Preston dó' t'áá díkwíí shíí saad dah yizhja'. Díí k'ad kót'éego neeni 'a' yidzaa-ígíí diné yaa tiíh yíjée'go 'a' dayiilaagíí ts'ídá t'áá 'ákót'éego 'a'í jiljigo hodine'é bá dahojí-'a'ah laanaa níigo dó' saad díkwíí shíí 'á'kéé' 'ayíínil. Díí k'ad 'a'í 'ídljigo, baa 'adlqago na'adzilgo t'áá bee 'a' hooníígíí hazhó'ó baa ntsidaahkees, 'éi' bee náásgóo honít'i' níigo haadzíí' 'á'dó'.

'Adahwíis'áágóo diné bitahgóo, 'índa Kiis-'áanii bitahgóo da, 'índa Góóhníinii bitahjí da díí zhíní neeni baa nda'diildee'ígíí dó' 'a' baa dahóóne'. Ndahidoohkah dahaníigo bee ha-da'iisdzíí'. Díí kwii Tséko' hoolyéegi neeni yíi'a'ígíí dó' kónááhoot'éhé t'áá baa nináá'-dooldah daaní dóo nohla'igo nihaa 'á'ah náa-doohdleet daaní. Bilagáana da. Doo t'áadoo biniyéhégóo nihidoohkah da. Ts'ídá nízho'ni-go náadaníhidoo'náá' daaní.

### THE COAL MINE CANYON RODEO

The third annual All Indian Rodeo at Coal Mine Canyon, near Tuba City, Arizona, came to a close on the afternoon of June 4, and an estimated 3500 Navajos, Hopis and Supais began wondering their way back home. Spectators and participants had come from as far away as Crown Point, New Mexico.

The arena was level and well chosen, within easy walking distance of beautiful Coal Mine Canyon where a natural amphitheater served the needs of the evening programs.

Rodeo events, parades, Hopi dances and other featured entertainment went off with scarcely a hitch, providing a continuity of action that one rarely finds outside of commercialized "ceremonials," planned and carried out by a professional staff.

The Coal Mine Canyon Rodeo was a tribute to the ability of the Navajo people to cooperate closely and successfully, without remuneration, to carry out a highly complex project. Under the leadership of Tsosie H. Brown, a willing and able staff built the corrals, manned the chutes, handled the stock and took care of myriad other details with perfect coordination.

Very few white visitors were present, and there were none in an official capacity. This fact perhaps accentuates the ability of the Navajo police to maintain law and order without supervision. They were present in sufficient force; they were vigilant and efficient. As a result the three day rodeo was not marred by drunkenness, brawling or disorder of any kind. The Navajo people can well be proud of their fellow tribesmen who policed this pow-wow.

Among the Tribal dignitaries who visited the rodeo were Sam Ahkeah, Chairman of the Tribal Council; Zhealy Tso, Vice Chairman of the Council; Roger Davis, Sam Gorman, Arthur Lee, Amos Singer, Shorty Begay and James Becenti, members of the Tribal Council and Advisory Committee; and Frank Goldtooth, Tom Lincoln, Tsegizhi Begay and other members of the Navajo Tribal Council, as well as such well known headmen as Scott Preston, Tseyini Sani, Lee Bradley, and Albert "Chic" Sandoval.

During the evening program on Saturday, Sam Ahkeah spoke to the audience, outlining current Navajo problems, Council actions and plans for the coming ten years under the newly passed Navajo-Hopi Rehabilitation Act. Jimmie Becenti, member of the Tribal Council and Advisory Committee, spoke on roads as a member of the Advisory Committee's subcommittee on roads. Scott Preston, headman and former Council Member from Tuba City, Arizona

(Continued on page 2)





Hágoónee' dibé nihá 'ánáhódlééh dayidíniidgo, nihá lá 'áná-hodeeshdlíit ni didooniit. 'Áko 'áadi t'óó neeznáá nihitah yidiníit t'áá 'át'é. Kóq' nihit di'néehii 'át'é. 'Áko 'akóq' da-doohts'a'go 'éi bit'ah dah jilchí'ígíí 'éi náadiiltsoozgo 'éi doo neeznáá nihitah doonihgóó kót'éego nihit dahalne', ndi 'éi t'óó 'ádaani. Ligaiígíí t'éiyá neeznáá nihitah yideeznii' 'akóq' 'ákót'éego diists'a'. T'áá 'at'ch'ishjí 'ákót'éego nihitah yidiníit. Ligaiígíí ndadooltsooz ndi t'áá neeznáá nihitah yidiníit. Ní-lááhdéé' 'asdladiindi mílígíí bíchólníh. 'Ach'á bida'niigháqgo nihit hahodíitdláadgo. Bit'ah dah jilchíi' ha'nínígíí 'éi t'áá náadiiltsooz ndi t'áá neeznáá nihitah yidiníit. 'Ákót'éego 'át'é.

Jó díí naaltsoos náadiiltsoosgi t'áá 'íiyisíí baa ntsídaahkees. Díí 'ashdladiindi mílígíí nihit hahodíitdláadgo ts'ídá bíchólníh nihí tsosts'idi míl daats'í t'áá 'ákódígo naaltsoos dah wot-tsosígíí 'éi doo bíchólníh da 'áadi. Kwe'é doo yá'ashxóq' góne' nihit 'iighááh.

'Éi baq' bee haz'áanii yígíí t'áá 'altsogóó nináskáa'go, t'ah-góó da'ahótaaf nahalin, da'ahigá, 'éidíígíí hasht'éé daalyaa dóó 'inda ha'át'éego da nahat'á nináadaalyéego, 'éi shq' 'éi haa yit'é dishní 'ániid béesh baq' dah naaz'ání yah 'anóá-nájéego. Ts'ídá 'ákót'éego t'éiyá yá'at'éehgo háadiikah. K'adígíí baa tsxíit' dasiidlígíí go nílélidéé' yéé t'áá 'ákónáaná'-nééh. 'Áko díí t'áá 'altsogóó nabik'í yáti'go 'áko bini' t'ah náas yit'ih. Háa góne'énee' t'áá bihodínóodzqá. 'Éi baq' Dinédéé' t'áá nihíká 'anájahgo kót'éego daanínígíí t'áá 'altso bits'áq' náhádlaah dooleet jó ní. 'Áko 'éi 'ákót'é. Doo t'óó naaltsoos náadidooltsoosígíí t'éiyá náas yigáat da, 'altah'áasjij-tóó. 'Áko bit' kééhoht'íinii binaaltsoos 'adinígíí ha'át'éego 'alghat' dooleet 'áko. Háalá níléi ch'il n'idisafígíí ts'ídá t'áá nihíghah bee bíchólníh. 'Áko Diné ch'ilígíí bee bíchólníhgo, kéyah dó' bee bíchólníhgo 'áko ha'át'éego 'áko ni nílíí' 'adin bidii'nii dooleet. Háadishq' 'éi beehaz'áanii yígíí bik'ehgo ni nílíí' 'adin dooleet, kéyah doo bee 'ák'idíidlaaf da bididii'níit. Jó 'akwe'é 'át'é bee haz'áanii 'adin nahalin jó ní gha'diit'aa-hii. Bee haz'áanii t'áá 'ádingóó Diné dibé bigha dahoh'níit jó ní.

'Áko 'éi bee haz'áanii yígíí díí gha'diit'aahii nihá baa tiit' jookaigo jó 'áko 'áají 'átsé hasht'e nádzaago, t'áadoo bee haz'áanii da'ahigáni, 'inda t'eezh da ninásdziidgo kwe'é 'inda kót'éé dooleet ha'nínígíí jó kót'éego yá'at'éehgo baa ntsés-kees. Bee nahaz'ánígíí t'áá da'ahigáqgo bikáa' t'eezh niná-dasiidziidgo 'éi nihit hááyigeeh dooleet. Nílaáhdéé' baa na'asdee' yéé t'áá 'ákónáaná-nééh. 'Áko díí k'ad bit'ah dah jilchí'ígíí 'éidí díkwíí shíí shijaa', sin yidoo'áat nahalinígíí 'éi díí naakigo sin yidoo'áat nahalinígíí jó 'éi t'óó bits'áq' deíníitq'. Díí dibé ch'ihíit'í nihitnigo nihighayii'níit'ee bee haz'áanii, 'éi deíníitq'. 'Índa nílaáhdéé' bee haz'áanii díí k'ad si-láago nihich'í' yiyíitnánéé díí dó' dayíníitq'. Jó 'áko díí kóq' tada'ohnilgo da, t'íí' bida'diidlidgo da, 'eii ch'ihíit'í danihijinií ndi naat'áaniishchíin, jó 'áko ndi doo yah 'anihizhdooft'ee' da. Bee yah 'anihizhdooft'ee'ii 'adin. 'Azhá naaltsoos nihee yah 'ajíí'ah ndi 'ánihwii'aahii 'éi lá 'éi doo nahash'náa da ni jó didooniit. 'Áko nihit hojól'héego t'íí' t'áá 'ádzaa' 'átaago jó t'áá nihí 'áht'í nihit níi dooleet. T'áá ni nílaáhgóó bit' adiitdóq' nihitnigo nílaáhgóó soothjigo, 'éi nílaahdi bee baa nínásóht'íidgo t'áá hó dziisxíigo 'ajinií nihitnii dooleet. 'Índa t'áá hó 'íiznínígíí bik'ehgo ch'izh'níníil nihididooniit. Kó-t'éego 'át'é. 'Áko díí bit'ah dah jilchí'ígíí bibee haz'áanii t'áá naakíhí dayíníitq'. 'Áko 'éi náadadiiltsoós dajinínígíí náadazhdiiltsoozgo kodóó béedadiichíid dayíníitq' yéé. 'Áko t'áá'á'í ch'ihíit'í yah 'anáanihii'níit dooleet. Siláago náayiyiitná, 'akon. 'Áko daats'í 'éi danohsin. Jó 'éi bik'ee chani-higháqgo 'akóne' nihá 'aninááh, ni daats'í haada 'ádíilíit. Ch'ééh 'íiníit'íidgo 'áldó' t'áá 'áko jó dashidohnígo 'aadéé' nda'ookhqaq'go doo shíni' yééj' t'áá 'íiyisíí 'adasisooft's'óodiigi 'ádashoohtaa. 'Áko 'áádóó nihá binídiishnish yéé 'éi k'ad nihá dahát'q'.

Nihí dóó lá 'éi haa yit'éego dibé dah dayíníiyéé dooleet danohsin lá. Jó k'ad shí 'éi kodóó 'akónihidishní, 'akon. Jó nílaahdi k'ad t'á' nihá yínishtq' dishní naakigo. T'áá bit'ah dah jilchí'ígíí 'éiyá dashidohnígo t'óó béedíchíid dashidohnígo daats'í 'ádashidohní. Bini' yah 'anáanihii'níit' t'áá'á'í ch'ihíit'íinígíí dadohnii daats'í. 'Índa naaltsoos figaaígíí k'ad t'áá shíí 'ákót'é 'áldó'. T'áá ch'ihíijéé' ha'ní 'áldó'. 'Áko ndi

t'áá 'at'ch'ishjí doo yínishta' da bee haz'áanii yígíí. T'áá 'at'ch'ishjí doo shíit' bééhózin da.

'Áko ndi nílaáhdéé' bee haz'áanii yá'at'éehgo deiit'éehii, díí Hwéeldi-déé' nihibee haz'áanii t'áá 'éi t'éiyá bik'ehgo kééhwiit'í, naaltsoos sání yígíí, jó 'éi doo ch'í'ii'níit níi da. Gha'diit'aahii t'áá 'ákóní. Diné díí 'at'ná'asdzoh ha'nínígíí dayiisxí, 'áko díí ch'í'ii'níit'ígíí 'áají bit' hólq'ó nt'éé. Nílaáhjí 'éi naaltsoos sání bibee haz'áanii jó 'éi 'éi doo ch'í'ii'níit níi da. Díí k'ad kóq' Diné dibé bigha dahoh'níit'ígíí jó 'éi doo 'íllí da jó ní. 'Áko nílaahdi Tségháhoodzánídi béesh baq' dah naaz'ání yah 'íijéego Indians Binant'a'í hagh'a'diit'aahii bit' jini'áazhgo 'akwe'é bínahódeétkid. 'Áko t'áadoo shich'í' háádzoodzii' da. T'áá 'íiyisíí doo 'asohodoobéezhdi nanihí-díinítkid jiniigo dííjígíí go t'ahdoo shich'í' háádzídziih da.

'Áko díí t'áá 'altsogóó nabik'íyáti'go náadidooltsoos biniiyé díí bee haz'áanii yígíí, jó háa góne' lá 'adoogáat' lá. T'áá nihí dóó 'áldó' t'á' hadahiidziigo náadiiltsoozgo 'áko 'atí náanihiidlaago 'áko t'áadoo biniiyéhégoó cha náanihigháq dooleet. Jó t'áá nihí 'íit'í. 'Áko 'éi baq' baa hasti'. Kót'éego dii'níigo ts'ídá yá'at'éehgo t'á' nihá hadoonah. 'Áko díí t'igaaígíí 'éi t'óó bee nihit hólq'ó. 'Éi Bilagáana 'éi nihit hool-ne'. 'Éi díí naaltsoos t'igai ha'nínígíí bits'í' yisht'izhii t'áá 'altso bá hadilyaa jini'. 'Áádóó 'éi na'íiyéhígíí bit' hólq'ó jini, t'óó shíí 'aseezígo Tségháhoodzánígi baa hólq'ó. 'Áko 'eii hastóí 'eii yiyát'q, na'íiyéhígíí doo daniidzin da dadíniidgo 'áko kwe'é t'áá nihí t'á' hólq'ó dooleet dadíniid. Jó 'áko gha'diit'aahii bich'í' yil'aadgo 'éi 'ei bit'ah dah jilchí'ígíí 'ádayiilaa. Doo nabí'dídzilgóó, doo bígháán naat'oodgóó 'ádayiilaa. 'Áko 'éi béesh baq' dah naaz'ání náhást'éi si-nilígíí t'éiyá yee lq' da'ast'í' go t'óó bee hahóyá. Béesh baq' dah naaznili' 'éi t'áadoo ndayoo'nii' da.

'Áko díí naaltsoos t'igai ha'nínígíí jó 'éi Bilagáana 'éi 'áají bit' bééhózin shq'shingo 'éi t'óó yee nihit hoolne'. Jó k'asdaq' t'áá 'aheet'é nahalin ndi 'áko díí t'igai ha'nínígíí 'éi díí kéyah choil'ínígíí 'éi t'áá t'ahj'í' yee nihíhótníh, t'áá 'áts'íisigo. 'Índa dibé bikéé' neidáhígíí t'áá 'áts'íisigo t'áá yee nihíhótníh. T'áá nihá has'q. Kojí bit'ah dah jilchíi' ha'nínígíí 'éi kéyah choil'íí ndi doo yee nihíhótníh da. T'áá 'át'é yee 'ádíhólníh. Dibé bikéé' neidáhígíí dó' doo yee nihíhótníh da. Jó 'akwe'é t'éiyá bee 'at'q' 'át'é. 'Áko díí t'áá t'ahj'í' bee hólhólníh ha'nínígíí doo shíí bidziilgóó shíí saad si'q'q ndi nílaahdi bi-k'ehgo 'adeezhnishgo t'áá 'íiyisíí t'ahgo 'át'éego 'át'é. Háalá 'éi 'ei nílélí t'íí' t'óó bit' adiitdóq' shi'di'ni dadohnínígíí, jó doo si'q'q da 'áají. T'áá t'ahj'í' bee nihíhólníh. 'Índa díí ch'ilígíí t'áá 'íiyisíí t'óó yik'í' nihidínootché'ígíí dooda, t'áá nihíhótníh. T'áá hazhó'ó 'akwe'é t'éiyá t'óó ts'íidgo baa ntséskees. 'Áádóó nahj'í' shíí 'éi t'áá 'ahidaat'é. T'áá hazhó'ó 'akwe'é t'éiyá 'át'é. Díí k'ad bit'ah dah jilchí'ígíí t'áá 'íiyisíí t'áá doo nihá has'ánígi da, 'adin. 'Índa t'igaaígíí t'áá 'áts'íisigo t'áá nihá has'q. T'áá naat'ood. T'áá naadlo'. Jó 'akwe'é t'éiyá bee 'at'q' 'át'é.

'Áko ndi béesh baq' dah si'ání daniilinií 'éi 'áají ndadooltsoós doo danihididooniit da. 'Índa Naat'áanii t'áá'á'í ha'nínígíí 'áají ndadooltsoós doo nihididooniit da. 'Índa naat'áaniishchíin, t'íí' neilózi da 'áají ndadooltsoós doo nihididooniit da. 'Índa t'áá háíida díí bee haz'áanii nihit yólta' shíí, bee haz'áanii yee nihit halne' shíí, 'áají ndadooltsoós doo nihididooniit da. Kolá 'át'é ni, kolá 'át'éego bee haz'q' ni. Kolá 'óoolíit'í 'át'é ni nihididooniit. 'Áádóó 'aadéé' nda'idótkidgo t'óó yaa halne' dooleet. 'Áadi 'índa t'áá nihí baa ntsídaah-kees dooleet díí naaltsoos naaki 'ahq'q sinilígíí. Jó 'éi biniiyé. 'Áko 'aadéé' nihíji baa ntsídasookézígi 'éi naaltsoos bikáa'go díí béesh baq' dah naaz'ání náhást'éi dah naháaztánígíí ní-lááh Tségháhoodzánígi 'éi 'áadi biyaa ninádinóodah. T'áá bich'í' hah'a'níit'go 'éi díí 'áadi Diné kéedahat'ínígíí kódaanií lá ha'níigo 'áadi t'áá 'át'é ndínóol'íit' ts'ídá t'áá 'altsodéé' Diné hadahaadzí'q. 'Áadi 'índa 'éi bik'ehgo díí la' 'áat'íit-níigi 'át'é daaníigo naaltsoos yee hadeididooliit' díí náhást'éi dah naháaztánígíí. 'Áadi hadeidiilaago jó k'ad t'áá yá'at'ééh, k'ad shíí béesh baq' dah naaz'ání t'áá 'át'é yah 'íijéego bich'í' ndooltsoos dadíniidgo 'éi t'áá 'ákódeidoolíit. Díí bee haz'áanii yígíí kót'éego baa nidasíit'íid nílaáhdéé' Diné 'ádaa-nínígíí bik'ehgo háadadiiyaii 'át'é dadidooniit. 'Áko 'éi béesh baq' dah naaz'ání deinéet'í' go lq'q jó t'áá bíchónéedzq, t'óó shíí bee ndidijah. T'óó bee lq' da'diidleet daaníigo yee ndi-jéego t'áá 'áko ha'a'ahgóó nidooltsoos. 'Áadi kéyah binan-

(Continued on page 4)

(Continued from page 3)

t'a'i, 'Indian binant'a'i biyaa niná dooltos. 'Áadi díí haghá'-diit'aahii bił baa ndajit'jigo haashjį dazhdooliit. Dooda dazhdíiniidgo, t'óó nihich'jį nináaltsóós. T'áa la' doo 'aanii da, bínáádanohatááh, kwe'é la' shí shił kót'é díí saadígíí, 'índa shídóó kót'éego baa ntséskees, jó náádadidoo'niit.

## BEE 'ATÍDANIHI'DOOL'JIDII

By Don Phillips — Oljoto, Utah

Kwe'é díí bee hahóoyáádqáq' nihinant'a'i doo nihit bééhó-zingóó kééhwiit'jį nt'éé'. K'ad 'éi díí ha'a'ahdi Wááshindoondi 'aláqjį' naat'aanii jilínígíí, 'índa hakée' góne' sinilígíí t'áa 'át'é, dóó Tségháhoodzáníjį' 'adíitqadui, 'áádóó wóshdégé' díí k'ad t'áa 'aktso kodi nihinant'a'i béesh bąqah dah naaz'ání yá dah sikéii dóó wóshdégé', 'índa béesh bąqah dah si'ání t'áa 'aktso dóó hastói táa' naaznilí ha'níinii, 'áádóó sánii, 'índa tsítkéi, siih nízini t'áa 'aktso ndeikąqahgo díí niha'ání' danillíinii, nihahane' danillíinii hazhó'ó bee nihit ndahodiilnih nisingo 'ádishní.

Kodóó díí k'ad dibé bee nihaa na'aldeeh bee nihaa ní'diil-dee' dishinínígíí, jó 'aktse t'ízi bee nihaa na'asdee'. 'Aadóó sánii yaa dáacha, 'átchíní yaa dáacha. 'Átchíní bá nde'i'nihi yéé nahgóó bicha 'adahididlaadgo kodóó dó' atchíní yázhi yaa cha hayíitne', sánii cha hayíitne'. T'áa 'ákónéehé 'ádazhdíiniid, háálá diné bich'iyą' yéé bighaalyá. Kót'é. 'Ákwiiđi kwii doo 'asohodéébéézhgóó kwii siláago ndíniidaa'. Naaltsos bąqah dah tich'ígíí doo nohsinii, bi'oh 'iná'ídlééh danihi'di'nínígíí doo bidá'ot'íinii, 'aadóó diné bá yádaakti'ii díí t'áa 'ánóltso yah 'adanihi'di'niit dooleet nihi'doo'niid. T'áa ha'át'éhégo da haahdzi'ii t'áa 'ánóltso 'awáalya dooleet nihi'doo'niid.

'Éi baa ntséskees t'óó. Díí la' níléi tónteel yónaanijí hoot'áakii 'át'é. 'Éi 'áájí 'éi t'áa doo zhęędigo diné haadzihgo biniinaa ndaatseed da daha'ni. 'Ákóné' la' deekai. 'Éi la' 'át'é, akon. 'Áájí hoot'áakii la' 'át'é, akon. Ha'át'éego la' t'áa hó hach'iyą'ii, ha'át'éego lá t'áa hwe'iina'ii biniinaa kwii nahozhdisha dooleet. Díí la' dizdiin dóó bi'ąq tseehí t'áátá'í dah na'at'a'ígíí k'ad niha dah siłtsoozígíí biyaagi bíla' 'ashdla'ii hináa shjį be'iina' nilíinii la' biniinaa doo 'atí doolníit-góó bee haz'ą, akon. Siih hasinii biniinaa yah 'anihi'di'niit dooleetgi la' 'ádin. 'Áko lá ha'át'éego lá 'ánihi'di'nií lá? Háádóó lá nahat'á háát'ii 'át'éé lá, akon?

'Áko, jó 'akon, nihinant'a'i hastąq dah naháaztąqđąq' 'éi yá'át'ééh nt'éé', naat'aanii néezgi ta' dah sidáago. Ła'T'iis-ts'óóz Nídeeshgizhgi, ta' Tséhootsooigi, ta' Lók'a'deeshjingi, ta' Tsiiziziigi, 'índa Tó Naneesdizigi. 'Ídąá' la' 'éiyá Naat'aanii danilínígíí 'ahinéikahgo yaa ndaat'jigo bee hini'naa dooleetii yá'át'éehgo bee 'oochíit dooleetii, yá'át'éehgo bee 'iináago tsítkéi, ch'ikéi hooléet dooleetii, 'éi la' nihá yaa ndaat'jigo hoolzhiizh. Dibé yá'át'ééh dooleetgi, béégashii yá'át'ééh dooleetgi yaa ndaat'jigo la' hoolzhiizh 'áádégé'.

'Ákwii John Collier wolyéé léi' nihich'jį ndi'na'. Ch'óosh-dąqđąq' Naabeehó dine'é yá yákti'. "Híhéi," daniidzjį' akon. "'Eii lá t'áa 'éi ní. 'Eii lá nihinant'a'i dooleet ni," daniidzjį', akon.

Bidah ch'íijéé' kwe'é, akon. Kodi Wááshindoondi dah neezdá. Dah neezdá dóó t'áadoo ndi hodina'í kwii nihich'jį násghał. Binahat'a' yęęni' tąhjigo náyiiznil. Kodóó 'Asaa Na'aziid wolyéé léi', 'índa kodóó yił náánáadłqadui haa shjį néelt'e' jįjį' neilózi 'ádiidii'nil. Naat'aanii t'áátá'í dooleet, 'ayóí 'áhoot'éé dooleet, k'ad yá'át'éehgo 'iiná hodooleet 'áádóó ha'níigo Naat'aanii t'áátá'í ndeet'ą. 'Áko 'akwii 'Asaa Na'aziid wolyéé léi' áajjį' 'ahóóljįd. K'adshą' t'áa 'aaníi 'ásaa na'aziid lá, akon. Łeezh t'ibáhi yéé nihizhjaa'. Ha'át'ii da t'áa yá'át'éehgo, 'atsi' da, nimásii bił 'ásaa jiiłgizhgo, t'ahdégé' ha'át'ii da danichx'ógíí, t'eezh da hats'ąq' bił jiiłkadgo bił 'ásaa ni'dziiziidiigi 'ánihiilaa. 'Aadóó hastói bicha 'adahididlaad, sánii bicha 'adahididlaad 'awáalyagóó, akon. Ha'a-t'íi lá 'ahayóí lá, ha'át'éego lá dooleet lá? T'áa 'ákót'éego la' ta' siláago deidiyootheet. Naat'aanii deidiyootheet. Kóné'é lá' yilkił. Biniinaa níléi 'Ooljéé' Tóodi 'átah siidłjį', akon. 'Áadi, akon, hastói yaa ndaat'j.

'Aadóó, jó 'akon, Shąq' Tóhí hoolyéedi ndáa' baa na'aldeehgo 'aajjį' 'átah náásiidłjį'. 'Aadi t'áa 'éi baa náahwiinis-t'jįd dibé' akon. Dibé ch'éhé'niit nihi'di'ni' akon. 'Eii biniinaa na'ahiyádašilti'. 'Éi áádégé' dah náádadiikai. Kwe'é t'áa 'éi díí Tó Dínéeshzhee' binaashiigóó, nah wónaanigóó, ndáa' baa nínáadiikaigo t'áa 'éi biyi' 'átah náa'doodleet, ha'át'éego

'Áko kwe'é doo 'ahada'diniit'aahgóó t'óó náás nihit náádí-dááh haa shjį nízahjį'. Háadi shjį 'índa t'áátáhá góne' bee 'i'dooldah. 'Áádóó shjį 'índa t'áa 'atčh'ishjį bee lą azłjį'go 'índa, k'ad lá bee haz'áanii náhásdłjį' ni hodidoo'niit.

(Continued on page 6)

dooleet, ha'át'éego t'áa hats'iid dooleet, dadii'niigo baa nínáadiikai yęęni' ts'ídá 'áajjį' 'ahoolzhiizhgo chidí ntsaagíi shik'i naaswod díí shí, níléi 'Ooljéé' Tó hoolyéhiigí t'jįhí bideigi.

'Áko 'éi 'aadégé' kojį' Tó Dínéeshzhee'jį' naalyéhé yá si-dáhi 'azee'íit'íni yaa shiníyį. 'Ídąq' kwii 'azee'ál'jįgo. 'Aajjį', 'akódaane'ii, t'áadoo le'é 'atídabooliitii doo bá 'ánisht'éé da shidíiniid 'azee'íit'íni léi'. Bilagáana Doo Hooshdódi dabiidii'-ní, Shine Smith wolyé 'éi da, dóó naalyéhé yá sidáhi daashjį néeląq' dabiináat. 'Éi kodóó Tó Naneesdizigóó dah shidi'diil-jidí 'éi 'áadi yá'át'ééh nísídljį'. 'Áadi 'azee'íit'íni jooba'ii hólłq lá. 'Áko 'éi aadégé' t'áadoo t'jį' naniyéhé, t'áadoo ch'aa nanináhi naaki néedooah shidíiniid. 'Áko 'aak'eego 'áshidil'jįgo, akon. Dąqgo díí ndízidígíi níwoh náábikéé' góne'ígíi (May) biyi' ha'a'ahgóó 'atah dínáat ha'níigo diné yee shaa ndiikai. Lą niizjį'. Jó t'áa 'áhoodzaadi da dasétsąq nt'éé'. Díi shjį 'éi t'áa 'áko. T'áa 'ákq shił na'aldeehgo háłigi da 'ásdzaa ndi t'áa yá'át'ééh dooleet. T'áa bąqłiljįgo shishjool dooleet niizjį'. Biniyé 'Ooljéé' Tóódégé' kwii níyá.

Biniyéi 'éi t'áa 'íđq' daa'nii' níléi. 'Ákq deekaigi. 'Ásaa Na'aziid wolyéi yiyíinii'. 'Aadégé'shą' biniyé kojį' siláago 'eel'a'. Siláago dah dadiil'a' kq. K'ad dah didiikah góne' yi'nii' shjį. 'Ákohgo, jó 'akon, deekai yęęjį' 'aadi ga' siláago shijéé' hodooniid. Nihiniyé siláago héeshjéé' hodooniid. Lą'ąq, hani' yéé jizhjéé' hodooniid. Hani' shjį jizhjéé'go hats'ąqjigo haiikai. Dził Dítł'oiijigo haiikai. Dóó níléi Tséyaa Tóhijį'. Dóó Dibé Ntsaajjį'.

Tséyaa Tóhigi 'Éé' Neishoodii Yázhi, "Chic" Sandoval joolyé, t'ah nt'éé' áadi hoł 'ahidiikai. Ha'a'ahgóó deekai. Háálá díi k'ad ts'ídá 'ayóí 'át'éego nihee hahoot'aanii, k'ad bik'ee ti'dahwii'níh. Biniida'ídiilkił. Kódzaa. 'Áko diné biljį' ch'éhé'niit biniyé 'áadi t'ánáázhdídááh lągo hoł 'atł'iniikai. 'Éi' 'atah nihihojoo'atgo, akon. 'Éi' 'atah na'aldloosh yijoołáhí jiljįgo. 'Áko díishjįgóó k'ad naat'aaniishchín jiljįgo t'óó há dadiits'a'. Jó 'akon, 'éi 'áájí 'Ásaa Na'aziid wolyéi bił 'ahizhdiikai. 'Áádóó hastói díkwíłt'ée shjį 'ákódadziidzaa. Jó dazhnoot'áa' daats'í. T'óó daats'í doo nídi na'aldloosh bá dazhdosnih. 'Áko díi kojį yá'áhoot'ééh honit'i' hałnigo Bilagáana t'áa 'adzaa góne' 'ahalóós, Diné ndi ta' t'áa 'ákó-niit'é, akon. 'Áko dadziidzaago shjį dazhnoot'áa'go 'adzaa.

'Áko 'éidígíi k'ad, jó 'akon, 'aadi 'ákódałjįt'jįdígíi biniinaa té'é'j wolyéi bił niidee'.

'Éi niikaagíi 'éi níléi Wááshindoondi niikai. 'Éidi k'ad díishjį' náhooshkąqłigíi, ndahooshkąqłigíi, Wááshindoondi náhidizhniibjłii k'ad t'áa 'áadi hoł yah 'íiyáa ni'. Naat'a bá hooghan góne' t'áa 'altsogo tádiikai. 'Éi 'áadi 'ákódzaa dóó 'áádégé' dah nídiikai.

Dząqđi 'éi nihitł'aayaadi hane' daa shjį néeląq' 'ádajiiłaa lá. Hastói Wááshindoongóó 'eekai yęęni' yah 'abi'doo'nil. 'Awáalya shijéé'. Doo nízhdookah da. Kót'éego saad niha ndadidlaad lągo naniikai. 'Éi 'éi doo 'awáalya dahwiłtsąq da. 'Awáalya bich'é'édąq'jį' ndi t'áadoo deekai da.

'Áko 'éi díi 'áádégé' naniikai dóó tsítkéi yęę, sánii yęę da 'adajiiyeehgo baa nízhdiiikai. Ła' t'áa 'ákq chidí 'atídabooliitgo 'aadégé' hoolzhiizh. Ła' t'áa 'éi yits'ąqđóó ka da-deeskaigo 'adaadin daazłjį. 'Éi 'éi siláago ta' sánii t'áa tádazhdiyeehgo doo bił 'ééhoozin da lá, akon. 'Asdąq' Tsii' łitsoi dabiidii'ni, Tsé Łigai Dah 'Azkánidóó. Bini' 'ánádijhgo 'ált'ąq níléi bighan yęędi ndadzisjį lá. 'Áko t'áa ndajiyéhégi le' 'adadziidzaa. 'Éi diné doo bił 'ééhoozingóó shjį 'ált'ąq ha'át'ii biniyé bighandi ndadzisjį, akon. 'Éi díkwídi shjį 'ákódzaa. 'Éi bee ts'ídá bidziilgo 'atí nihi'dool'jįd. 'Éidi doo hasht'é'égóó bąqah yini, akon. Nihizáanii daashjį néeląq' 'ádin siljį'. Nihahastói daashjį neeląq' 'ádin siljį. Kodóó 'átchíní 'ach'ą dabiłtséed. 'Éi bąq 'azee'ál'jįdi yiltéehgo t'áa 'áko kodégé' 'atoo' yikáat łeh. 'Abe' yikáat łeh, akon. Jó díi t'éiyá bee yá'át'ééh nínadahadleeł 'áadi, akon. Kodi 'atoo' nihee hólłqđąq, 'abe' nihee hólłqđąq 'éi yá'át'ééh nt'éé', akon.



(Continued from page 4)

'Áko hastóí n'léi Wáashindoongóó bił nisiskai yéeni' t'áa 'éi da biniinaa yah 'adajiznil. K'adéé ga' yah 'ashi'dilt'e' lá náaneiniisdzjijh. 'Áko ndi shí 'éi t'áadoo yah 'adashidzist'e' da. K'óó hastiin 'aadéé' ta' dah sidáa ni', 'éi daats'i' atdó' t'áadoo yah 'adajist'e' da. 'Éi 'ákót'éego bee nihaa na'asdee', 'akon. 'Éi daashjij néelqáq' diné biljij' 'adajisdjij. Kéyah náhiidoo'naat ha'nii ndi kodéé' dichin nihiyah déezhch'a. Łah-déé' té'é'j, 'akon. 'Éi akwe'íigi niigha yii'níit' 'adootchítéeni' ha'átchíní dichin bi'niigháqgho t'áa 'áko bizázhdígish. 'Adootchítéeni' t'áa 'áko ha'átchíní bikee' ndadit'o'. Haa'í yee' dibé ndahaniih ha'niih. T'áa 'áko 'ákóó' ta' jinooyot' feh. 'Áko háá'doolchítéeni' t'áa bi'ohgi bi'oh siljij'. 'Éi k'ad t'áa 'ákó-néehee k'ad naaltsoos bik'ehgo na'nilkaadí bee haz'aanii wol-yéii t'áadoo biniiyéhégóó dah yiltsoosii lq'í siljij'. 'Áko t'áadoo bá ndoolyéétdéé' da, 'akon. 'Éi t'áadoo dibé bá ndooltéétdéé' da siljij'.

Jó 'akon, k'ad béeso 'a'ii'níit' náadaha'ní, 'akon. 'Áko díi ga' biniiyé lá 'azljij', 'akon. Díi ga' bee dibé ndahodoodleé lá, 'akon. Díi ga' bee t'ízi ndeidoodzjij lá, béégashii, fjij da. 'Áko 'éi 'éi k'ad nihich'ij' niháánát'i'go, k'ad diists'a'go, diné dibé bee hólóonii t'éiyá, béégashii bee hólóonii t'éiyá, t'áadoo le'é bee hólóonii, yá'át'éehgo dah yigáa'ii, díi t'éiyá béeso ba'doo'nił. Kodóó t'áadoo le'é dibé da 'ádingo 'éi ni 'éi dooda. Ni t'áadoo nináóódléi da. Jo kót'éego nihich'ij' nikináádiit'i'. 'Éi 'aají t'áa géed yínálgíi 'éi bini' dichin niithé, niniinaa doo haz'áq da hojiní nahalin. 'Índa tsítkéi, ch'ikéi da k'ad hanáá-noot'aanii bibee haz'aanii 'ádin. 'Éi 'éi bini' dichin bidoo-

gháqł, jó kóne' yilkił nahalin.

'Áko díi k'ad ha'a'ahdi niikaidáq' 'azee'ál'j' dadii'nii ni', 'ólta' dadii'nii ni'. Yéeni' k'óó 'ólta' nt'éé', 'akon, nihits'áq' 'at'ch'ij' 'ánalyaa. 'Azee'ál'j' nt'éé' nihits'áq' 'alch'ij' 'ánalyaa. 'Éi díijijjigóó t'ah doo náhii'naah da. 'Azee'ál'ínéé' t'ahdii 'ádin. 'Áko k'ad t'óó binihidi'nól'áahgo k'ad k'óó yoolkáat. 'Áko ha'át'ii shjij nizaad lá. Háadi shjij tónteel yónaanidi 'áltse hasht'e dahodooníit' ha'niiigo 'áajigo 'éiyá béeso 'adahidit'aah. K'óó hayaagóó shiijaa', k'óó nihiyaagóó shiijaa' Wáashin-doondi kééhoht'íinii. Nihinant'a'í danohíinii kodóó ch'ééh nihída'diiniikeedgo jó danihiláahgóó da Béesh Bich'ahí dichin bi'niighá, Naats'ózi dichin bi'niighá ha'niiigo 'áajigo 'áltse béeso 'adahidit'ah. 'Áko 'aadéé' nihitsiits'ii yiyíibaah. 'Aa-déé' ts'ídá tsjijgo ndiyooleyééł ts'ídá 'áajij' t'éiyá 'éi t'éiyá yee ndiilkaal yéé k'ad 'éi 'áajij' 'i'doonah diní, 'akon. Jó díi k'ad ha'a'ahdi dahwiilyaqh ha'niiigo 'áko 'éi baq k'ad 'ákót'é, 'akon. 'Áko kodéé' t'áa shiidáq'dii nihiyaadéé' shiijaa' yéé, 'índa t'áa shiidáq'dii nihikéyah tsjij' niit'ijjigóó nihaa hisoohkai yéé k'ad k'óó dichin biih danihisoonil. K'óó té'é'j biih danihi-soonilgo nihiláahgóó n'léi háadi shjij Béesh Bich'ahí 'i'doonah dadohní, 'akon. 'Áko díi k'ad k'óó kééhat'ínigíi, k'óó kééhwiit'ínigíi 'áko t'áa shoođi, t'áa doozhoođo ha'át'ii da bee ni-haqh tsínidóhkees, shinant'a'í Wáashindoondi kéédahoh't'íinii. Doo nihitaa 'ash'ij'go 'ánihidishnii da. Doo nihijoosh'táago 'ánihidishnii da. Nánihooshkqago 'ánihidishnii. Díi k'ad diné bił kééhasht'íinii t'áa 'altso 'ákwíinizingo 'ádishnii. T'áa 'altso 'ákóniigo 'ádishnii, 'akon.

#### OUR ABUSE

By Dan Phillips, Oljato, Utah

Back in the beginning we lived without knowledge of our leaders (i.e. the government, President, Commissioner, etc.) To the President in Washington and the officials under him, to the Government officials all the way from Washington down to Window Rock, to the Tribal Council Officers and to the members of the Council, to the Chapter Officers, the womenfolk and the youths, to all those who know what trouble is, we are telling about our problems and asking them to give these matters their consideration.

In the matter of what was done to livestock, they began these activities with the goats. The womenfolk and children wept for their goats. The bleating of the milk goats that fed the children faded away into the distance, and the wails of the children arose in their stead—the wails of the children and the womenfolk. They did not weep without reason, for the food of the people had been taken from them. Thereupon the police became active, and chaos reigned. Our leaders, and those of us who failed to comply with orders to reduce our livestock or who did not want the Special Grazing Regulations were told that we would be put in jail. We were told that any of us who spoke against the program would go to jail.

I still carry these thoughts in my mind. It is something akin to the dictatorial systems of government across the sea. We hear stories to the effect that, in these areas, anyone who speaks unfavorably about the government is killed. That's where we're headed. Why should anyone be manhandle just because of his food and the things he lives from? There is one flag that flies over these 48 states, and there is no law whereby any group of people can be mistreated because of their way of living. There is no law to provide for the imprisonment of people just because they make their own living independently. So how does it happen that we were told these things? Where did this procedure come from?

Back at the time when we had 6 agencies things went well. There was a superintendent at Shiprock, one at Crownpoint, one at Ft. Defiance, one at Keams Canyon, one at Leupp and one at Tuba City. These superintendents would meet together and discuss methods whereby our living could be improved, and whereby we could increase. They considered the improvement of our sheep and cattle.

Then a man by the name of John Callier turned up. At first he spoke as a champion of the Navajos. We thought, "Boy oh boy, that's wonderful! He's just the man we're looking for. He's the leader for us!"

That was our great mistake. He took office in Washington, and it wasn't long thereafter that he turned against us. He changed his policy and put a new one in its stead. Then there came someone called Stirs in the Pan (Fryer) and his henchmen, and a number of range riders that he picked up. It was decided to consolidate the agencies under one superintendent; he was the

General Superintendent, and it was said that things would be wonderful this way, and there would be a good living for the people. So the one called Fryer became the General Superintendent. And he stirred the pan indeed! He covered us with dust! It is like one who has cut up some good things like meat and potatoes, and placed them in his frying pan, but then someone else comes along and throws dirt into it, so that he has to stir that into it too. That is what he did to us. And the wails of the old men and womenfolk faded into the distance as they were taken away to jail. "What the devil! There must be something we can do," the people said. "If it goes on like this, one of these policemen is going to get killed. They'll kill the Superintendent. That's where this business is heading."

Consequently, we held a meeting at Oljato, where the men discussed the problem. There was a War Dance going on over near Shonto, so we held another meeting there. Again the sheep question was discussed. We were being told to get rid of the sheep, and a number of hot arguments resulted.

We returned home, and a short time later we heard that there would be a War Dance over near Kayenta. We planned to hold another meeting there to discuss ways of attacking this problem that confronted us. About this time a truck ran over me just a little way above Oljato.

The trader then took me down to a doctor at Kayenta, for at that time there was a hospital there. The doctor, however, told me that he was not there for cases of this type—for accident cases. A white man known as Doesn't Give A Hang About Anything, or as Shine Smith, as well as several traders, were witnesses to that. Then they packed me off to Tuba City where I recovered. There was a good, kind doctor there at Tuba City. He told me not to ride horseback or go on any trips for two years. My accident occurred in the fall. Then in May some people came to me with the proposition that I should make a trip back east. I said I would do so, because I felt that I was living on borrowed time anyway, and it would be worthwhile no matter what happened to me on this trip. I felt that I wouldn't regret it even if it cost me my life. So from Oljato I came down to Kayenta.

The purpose of our trip was already widely known. Mr. Fryer had heard about it, and he sent a policeman over. The date of our departure was known. We were warned that police were blocking the road over which we planned to go. It was said that police were waylaying us. People said, "Well, just let them sit there!" So we left them sitting there and took another route. We set off in the direction of Manticella, and thence to Cortez and Durango.

Over at Cortez we chanced to meet with Chic Sandoval. We told him that we were on our way to the east, that things had come to a terrible pass for our people, and we were hard hit. We told him that we wanted to find out what we could. At the time we ran across him, he was there in connection with the stock reduction program. He was officially connected with that program;

he was one of the livestock-haters. Today we hear of him as a District Supervisor. He was one of the men who joined forces with Fryer. There were several other Navajos who did likewise, perhaps because they acted blindly in the matter. Perhaps they did so because they actually couldn't stand livestock. The white people, and even some of our own people, often misled us telling us that such and such is the best road to follow. Perhaps these men were misled in that way.

Now, on account of what they did, we have fallen into poverty. Well, anyway, we went to Washington. The same offices that are there today were there then, and we went in to present the same pleas that we are presenting today. We went to the various offices and Bureaus. Thus it happened, and then we came back.

There were many rumors concerning us. Some said that the men who went to Washington had been jailed, and were in prison. It was said that they would never return. When we got back we found that those were the rumors that were making the rounds with regard to us. But we didn't even see a jail. We didn't even enter the dooryard of a jail.

We returned from there, and they (the police) began hauling away more womenfolk and young men (to jail). Some of these were injured by the cars. Some became sick from these injuries and died. In one case they were taking a woman to jail and she fell unconscious. This is a woman that we call Yellowhair, and who comes from White Rock Mesa. In view of the fact that she became unconscious they merely hauled her back home and left her, instead of taking her on as they should have. Why should be taken home after she fainted? There were several cases of this kind. That is how we were abused. All in all it was a sad story indeed. Many of our men and womenfolk died. Children died for lack of meat. When they were taken to the hospital they were immediately given soup and milk. These were the only foods on which they could get well there. At the time when we could provide our own soup and milk the children were well.

Some of the men with whom I made the trip to Washington were put in jail on that account. Every day I figured that they would come for me, but they didn't put me in jail. There was a man sitting here a while ago that I don't believe was taken to jail either. That is the way we were treated. A great number of the people's livestock was taken away. Although we were told that it was to restore the land, the fact remains that hunger and poverty stood with their mouths open to devour us. Before the stock that remained could reproduce, people slit the animals' throats to satisfy their starving children. Before the sheep could bear young the children's shoes would wear out. People would say, "Where can a sheep be sold?" When they heard of a place they would drive a couple of animals there. So instead of the stock increasing, it became less and less. And today one hears of many people who have come to

(Continued on page 6)

I would like to see you consider this matter of prazing regulations. Some of you are in a hurry to take back the Special permit. This matter of deciding on grazing regulations is not being put off because we are not in a hurry to settle the matter. There are about 1200 families at present that are in a rush to get grazing permits. 4500 families have no permits at all. So how are they to get meat to eat. First, take their case into consideration.

Last summer I told the Secretary of the Interior that he should give first consideration to the people without livestock. There are now perhaps 50,000 people without permits. How can those people get meat to eat and milk to drink? Let the Commissioner and the Secretary of the Interior first settle this problem, and then we will discuss the regulations. And the lawyer from the east said that I was correct in telling them that. That is what they will come up against, he said. So you who are in a hurry to get a new permit; I'm telling you just what I told the Commissioner and the Secretary. You people who want to get the permit back, think about those others and where they are going to get meat to eat.

The point I am getting at is that those people who are raising their voices cannot be simply disregarded. They raise their voices to ask the Indian Office by what authority they can reimpose the grazing regulations when these people have no stock on their own land, and the Commissioner will have to admit that he has none. The Secretary might decide to distribute stock on the basis of 10 head to each person. That's the direction this grazing regulation matter is taking. You hear rumors to the effect that if we take back this Special Grazing Regulation we can avoid this matter of 10 head to each person, but that is just gossip. I understand that, according to the General Regulation, there would be a distribution of stock on the basis of about 10 per person. That distribution will hold for whichever regulation you take. If you should take the General Regulation, that would hold true. Those 5000 people without permits cannot be disregarded. They raise their voices to tell of their hunger for meat. If we take the Special Regulations there will still only be 10 head per person. That's the way it is.

Consider with care this matter of adopting a grazing regulation. The 50,000 people without permits who are raising their voices cannot be disregarded; the 7,000

who have permits cannot dictate in this matter. That is where our trouble lies.

What I recommend is to study these different grazing regulations to find out where they conflict or where there are bad features, and then draft another regulation setting these matters straight. That's what I recommended at the last meeting of the Council. That is the only way in which we can get ourselves back on the right path. If we rush the matter, we're going to be back where we were before. So let's continue to examine these regulations further. We'll work out something satisfactory. We will gather up the suggestions that the people make to help us. We're not merely putting off the adoption of a new set of regulations. You have to consider what your neighbors who have no grazing permits will use for meat. They have just as much right to every blade of grass as you stockowners do. Every Navajo has an equal right to the grass and to the land, so how can we tell anyone that he shall have no livestock? Where is there a law to the effect that we can tell a man that he shall have no stock, and that he shall not support himself from the land? As the lawyer tells us, there is no such law. He tells us that there is no law whereby the sheep can be taken from the people.

The Departmental lawyers should tackle this problem of grazing regulations for us and produce one that contains no conflicting provisions, and the best way to do this, as I think about it, is to wipe the slate clean (lit. erase the sandpainting), and start anew. If we merely smooth the sand over these conflicting provisions, they are going to show through the veneer again. It is going to bring a repetition of what happened in the past. In this Special Grazing Regulation there are several undesirable provisions. There are two which are like the main chant in a ceremony, but which we are merely holding inactive at present. We are still holding inactive that provision of the law regarding excess sheep. We are still holding inactive this law through which we used to have trouble with the police. When you dip your stock or brand your horses, the District Supervisor may say that you have excess stock, but he cannot put you in jail for it. There is no law whereby he can do so. Even though a complaint is sworn out against you the judge will tell you that he cannot do anything about it. Someone may try to bluff you, telling you that you have an excess horse, and to get rid of it. But if you shoot it and then start to complain about it they will say that you yourself shot the horse; that you acted of your own accord. So we are holding inactive two provisions of this Special Grazing Regulation. If we take this regulation back then we are going to free our hold on these two provisions that we are holding inactive. In that case they would arrest you again if you had as much as one excess horse. The police will become active again. Do you want that? You have been the ones who were complaining about it, and you gave me the responsibility of seeing what I could do about it. You told me to try even though I might fail; you placed me in that position. So the suspension of these regulations is a result of the work I began for you.

How do you Navajos want to regulate your livestock industry? I'm asking you that. As I have told you I have two of the provisions suspended. Is it that you are asking me to release my hold on these two provisions that are suspended? Could you be telling me, "Let them again put us in jail for having an excess animal?" And the General Regulation is similar. It has a provision regarding excess stock. But I haven't read both of the laws, so I am not familiar with them.

The old and good law, the old Treaty according to which we have lived since the time of Ft. Sumner, says nothing about our getting rid of livestock. That's what the lawyer says. The Navajos turned down the Indian Reorganization Act, and with it the proposition of stock reduction which went with it. The old Treaty has no provision for stock reduction. There's no provision for taking sheep away from the people. At a Council meeting at Window Rock the Commissioner of Indian Affairs came with his lawyer, and I asked them about the matter. But they didn't give me any answer, and they have not answered me to this day.

So it will be well to discuss this problem of adopting new Grazing regulations everywhere, and see what can be developed. We are given a chance to work out something of our own, so if we do not do so we will have no reason to cry about the matter in the future if grazing regulations are imposed that hurt us. It will be our own fault. It's a delicate matter. If we work out our own regulations we will get good ones. We have merely had this General Regulation explained to us once. It was explained by a white man. It was said that this General Regulation was designed for all Indians. And that matter

of paying grazing fees is perhaps only a matter of gossip over at Window Rock. When the Councilmen heard about the matter of paying grazing fees they were immediately against that. So when it was sent to the lawyer, they made up the Special Regulations. Then the Executive Committee of the Tribal Council approved it and it went into effect. It was never returned to the Council.

So a white man who probably was familiar with the General Regulations told us about them. The two sets of regulations are almost the same, except that the General Regulations say a little bit about our equal rights to the land. And there's a little bit regarding our equal rights in the owning of livestock. These provisions are in the law. But even though we own the land, the Special Grazing Regulations do not say anything about our rights to it. The regulation itself is all powerful. It says nothing about our equal rights in the possession of sheep. That is a difference between the two. Even though the General Regulation says only a little on the matter of our equal rights, this would make a lot of difference if the law were put into effect. There is no provision in that law relative to a person being told to shoot his livestock. According to it they cannot deny you your right to use the grass. I am satisfied with that part of it. Otherwise the two regulations are about the same. This present Special Grazing Regulation was not really adapted to our interests to a degree. It is adaptable to fit changing conditions. That's where the two regulations differ.

The Tribal Council will not recommend the adoption of one or the other of the regulations, nor will our Superintendent, the District Supervisors and the range riders. Neither will any of those who read these regulations to us or explain them to us encourage us to adopt one or the other. They will tell you what the law says and how it might affect you, but they will not recommend one or the other. If you ask questions they will answer them. You yourselves must give these two regulations your thought and make your own decision. When you have decided what you want, write it down on paper and turn it in for the consideration of the Advisory Committee. The Advisory Committee will then know what the people want in different parts of the reservation, and they will look at the suggestions that come from people everywhere. These things will be the basis for working out regulations that the people want. When the Advisory Committee has done this, they will consider what they develop to be something the people want, and they will then take it before the general Council. They will point out to the Council that their regulations represent the people's wishes. And the Council will then vote on it. When they have approved it and voted on it, then it will be sent east. It will be presented to the Secretary of the Interior and to the Commissioner. They will discuss it with their lawyers and we will see what develops. If they disapprove it, it will be returned to us. They'll point out the sections they don't like, and tell us to try again.

There'll be a long period of time during which we're trying to come to agreement. It will take time to come terms. And when both sides have approved it, then people will say, "That is what we were after."

## ADAHOONILIGII

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